THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

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UTAH TERRITORIAL FAIR.

On the 3rd instant the Deseret Agricultural and Manufacturing Society opened its fair in the 13th Ward Assembly Rooms, Salt Lake City. The fair closed on the 5th, having been very numerously attended. At its opening the Hon. Wilford Woodruff, President of the Society, delivered the following address:—

"In addition to the 'rules, regulations and list of premiums of the D. A. and M. Society for its tenth exhibition in Salt Lake City,' already published and circulated, it will not be out of place for me to make a few remarks on our present condition, and on the two great subjects of industry, which our society is intended to promote. In some of our counties, fairs have already been held which indicate, by the articles on exhibition, an advancement and perfection which will favorably compare with other similar expositions, and which reflect great credit upon the exhibitors. Indeed, when I contrast these reports, already received and read with pleasure, with the condition of things in this Territory but a few years since, I am filled with wonder and admiration. From a soil naturally barren and unproductive, and in many parts poisoned by minerals, its inhabitants, by their ingenious and extraordinary efforts, have succeeded in rendering Utah famous for its agricultural productions. Our grains, fruits and vegetables, particularly the latter, will favorably compare with those raised in the best soils of the Union. Our farmers deserve high commendation for the attention they have given to the improvement of their cattle and horses; to the raising of sheep and other domestic animals. They have imported the short-horned Durham, the Devon, the Ayrshire, and the Alderney at an expense of some $25,000. The improvement in our stock, however, will amply compensate for this considerable outlay. I feel satisfied that the Devon will be found a profitable stock for our farmers, both for milk, work oxen and beef. They are found to be hardy and suitable to our mountain climate. In order to improve our native flocks of sheep, there have been imported, at much expense, the French and Spanish Merino, South Down, and Kentucky improved, and the Cotswold. The results from these importations are manifest and decided. It is highly important that all breeders of cattle, sheep and swine, should pay strict attention to the breeding of their flocks and herds, and only use the best which

they can obtain. They should never permit breeding from an inferior animal. By this process, and with a little care, we can much improve the herds we already have in the Territory.

To the labors of the honey bee much attention has been given, and, in a short time, the productions of the silkworm will greatly increase our native wealth, and add much to our comfort and luxurious demands. Some attention is also given to improve the quality and increase the quantity of the fish in our streams and lakes; the value and importance of this labor, we hope, will soon be recognized and encouraged. I will not now enter into details of our agricultural products, or furnish estimated values of their separate departments, believing that the results and awards of this present exposition will fully illustrate and establish them.

Although a great and interesting effort is now making, and capital pouring in from abroad, to develop the mineral wealth of this Terrritory, I feel assured in predicting, judging from all our past expositions, and I think the present one of 1872 will confirm and strengthen the prediction—that in a very few years the value and importance of our agricultural productions, like those of California, will far exceed our mineral wealth. In the one case, the wealth produced is fleeting and transitory, and of an exciting character; in the other it is natural, sustaining and substantial. In producing mineral wealth, the labor is hard, dangerous, and often detrimental to health; in producing agricultural wealth, the labor is invigorating, often pleasant, and always healthful. The pursuit of the former is uncertain and delusive; that of the latter certain and substantial. Whilst, then, we should not underrate nor cripple our mineral resources, nor lay a straw in the way of their just and proper development, we should ever regard our agricultural interests as of enduring and permanent importance.

I will now direct your attention to the second great object which our society aims to encourage and promote. I refer to our manufacturing interests. The successful prosecution of agriculture depends, in a great measure, upon manufactured articles. Tools and implements intended to facilitate agricultural labor are not only important, but, in these days of progress, absolutely necessary. Besides, where a large portion of the inhabitants are engaged in manufactures, a home market is created for the products of the farmer. These two branches of industry naturally assist and promote each other. For various reasons, sufficient attention has not, hitherto, been given to our manufacturing interest.

In all new countries the farmer naturally precedes the manufacturer. Our people are already sensible of the importance of this latter branch of industry. It is not necessary for me to exhort them on the subject. Too much of our wealth is annually sent out of the Territory to procure manufactured articles. Even in those cases where Utah supplies the staple, we foolishly yield the profits of the manufacture to strangers. The Southern States are just beginning to realize the importance of converting their cotton into cloth within their own limits, thus saving millions of dollars annually, besides creating a home market for their farmers. Why, then, should Utah send abroad her wool to be converted into cloth? Why, then, should the profits arising from our richest mines be realized and enjoyed in Nebraska, Illinois and New York, and even in distant Swansea.

My principal object, therefore, in alluding to our manufacturing interests, is to invite the attention of distant capitalists to this Territory as a fruitful field for investment. Certainly, where fuel and food and land and building materials and minerals are abundant and cheap, where the climate is healthful and friendly to labor, where the raw material can be produced without limit, where the consumption of the manufactured articles is large, where good facilities are afforded for transporting both raw material and the fabric to and from the great markets, it would seem that the only remaining elements essential to the successful establishment of any desired manufacture are capital and labor. The latter we have, the former we most earnestly and cordially invite. This city already contains

evidences of mechanical skill and ingenuity and architectural elegance, of which any city might be proud. All we need is capital to employ these skillful hands and to encourage these active brains.

In California State Fairs, and those of others States and Territories, the handiwork of the women occupies a prominent place. But in no other part of the Union are the ladies so well situated to exhibit their skill and ability as in Utah. Here, by universal consent, the organization and management of all our Relief Societies are entrusted to women. The beautiful and artistic fruits of their labors, together with choice specimens of flowers, the cultivation and nourishment of which are also the work of ladies, should therefore ornament and beautify our Territorial Fair, as well as those of its auxiliaries.

The time has arrived when the Deseret Agricultural and Manufacturing Society should procure suitable grounds and erect permanent buildings in which to hold its annual fairs. The grounds should be of sufficient extent to admit the laying out of a suitable race track, on which the speed of the horses can be determined. Suitable stands and seats for the accommodation of visitors and members should also be erected. The fees of admission to this portion of our exhibition would amply support the same. The value of a certain class of horses is governed by their speed, and without a race track that speed cannot be determined. Several horses bought in Utah for one hundred dollars, and even less, have been taken to California, where they drew the first prizes on account of speed. The "Moscow" is of this class. He won a race at the late fair in Sacramento, in a trotting match. So with the "Mormon Chief," that is producing some very good stock in that State. These horses, which cost one hundred dollars, could not now be purchased for thousands. I think, therefore, that all citizens who feel interested in the welfare of this Territory should lend a helping hand to secure suitable grounds and to erect the necessary buildings in which our annual fairs can be held.

In conclusion, let me congratulate this society on this great fact, that it is working in perfect accord with the spirit of the times. The development of new resources, the opening of new paths to skill and labor, the discovery of new methods, the invention of new machinery and implements, and the employment of capital in new and useful pursuits; these are the objects which associations like ours aim to accomplish. All who are willing to encourage these things, and who desire to aid in such achievements, are cordially invited to become members of this association. Let future exhibitions demonstrate more fully that we are leaving behind the mere production of raw materials and articles of food; that we are reaching up to finer and more artistic products; that we are building up here in Utah a great centre of industry and skill; that we are creating a larger home market; in a word, the sooner we can bring about this happy state of things, the greater will be our wealth, the higher our culture, and the more decided the mental and moral improvement of our people.

To those who have come from different portions of the Territory, tired and travel worn, by the old fashioned methods of conveyance; to those who have come from nearer places, by the easy and rapid means of railroad conveyance; to those who are sojourning in our midst as strangers and travelers from distant lands; to the citizens of Salt Lake City, both old residents and those more recently arrived; to all and every one we tender a most hearty and cordial welcome to this our tenth exhibition, October, A.D. 1872."

The *Salt Lake Herald* in reviewing the exhibition among other things says—

"A specimen of splendid apples grown by John R. Winder, on reclaimed mineral land, was noteworthy from the fact that it is too generally supposed such land cannot be reclaimed to grow fruit. The grapes, over fifty varieties, and other fruit brought from Washington County by J. E. Johnson and H. W. Miller must have looked magnificent when fresh plucked, for after two weeks' jolting in a lumber wagon it still had an excellent appearance. The Sultana, a seedless grape,

was among this collection, the first we have seen grown in Utah. Daniel Graves, of Provo, exhibited prunes; Charles Lambert, of this city, black walnuts; A. Carrington, of this city, late raspberries; and J. E. Johnson, of St. George, figs and raisins. We note these because of the prunes, walnuts, raspberries, and figs being somewhat a novelty of Utah growth. The display of more common fruits at this season, such as apples, pears, peaches, and plums was very good.

In flowers the showing was at once beautiful and encouraging. A mammoth bouquet, between three and four feet in diameter, to which most of the city florists had contributed, attracted attention. John Reading, William Wagstaff, J. Hardman, (Mr. Hussey's gardner) J. L. Maxwell, Richard Matthews, H. Smith and J. Croxall are the principal exhibitors, and they have reason to be proud of their specimens.

In the basement of the building, or department allotted to vegetables and kindred home productions, was the best illustration of the value of the Italian honey bee to Utah that we have yet seen. Mr. Geo. B. Bailey, of Mill Creek, had bee-hives there with the bees working, honey in the comb, and plenty of it, honey bottled as taken out of the comb by a honey extractor; and two specimens of extractors, with one of which he has taken 3,500 lbs. of honey from the comb this season; of this 1,750 lbs. were taken from thirty hives.

The room devoted to the fine arts appeared to the best advantage of any portion of the exposition and was in every respect creditable to the artists exhibiting.

The display of stock far exceeds expectation. Gentlemen competent to judge, who inspected the exhibition yesterday, expressed themselves as never having seen so fine a show of horned cattle in the west; and in horses there has never been so excellent a display in Utah; while the sheep and swine are equally superior, in breed and size."

WOMAN'S EDUCATION.

"G" in an article to the "*Woman's Exponent*, published in Salt Lake City makes the following sensible remarks on the intellectual culture of women:—

Woman was designed to be something more than a domestic drudge; and it is not right for her to confine herself exclusively, to that monotonous calling, having no thoughts, no interests, hopes or prospects above and beyond so humble a sphere. For, worthy and honorable as are all common branches of labor, the hands should not alone be industrious; but the brain should also be instructed how to work, and allowed to expand and improve. And that not only in things connected with the daily routine of household duties, but in matters of greater, and even less importance as well. Sensible people say, that a girl should not be considered marriageable until she understands how to make good bread and wash her own clothes. Exactly. And we would add, neither should she be imagined capable of filling the position of a true wife and mother unless she can, at least read and write understandingly and converse intelligently upon other topics than those concerning the barn-yard and kitchen. And if, after marriage, greater pains should be taken to increase her fund of knowledge pertaining to the proper care and management of a house and family's domestic interests, so also should more attention and time be devoted to her own moral and intellectual culture. When a man has finished his labors for the day, he usually has a little time for reading or quiet contemplation and rest. It would be justly thought absurd and cruel to require of a child or servant, all the time to be spent in work, with no chance for mental improvement. But working women have, somehow, so arranged, or disarranged, their work that, generally speaking, it

is never done. And if they ever do sit down for a moment's rest, or take up a book or paper, to use a familiar phrase, "there are a dozen things staring at them, that want to be done," and they cannot enjoy the little time which they feel as though they were stealing. And thus a wall is often built, confining woman to the narrow sphere of domestic duties, in which she becomes selfishly wrapped up in her own interests, and devoid of those tastes and sentiments which might otherwise aid her in becoming an agreeable and useful member of society. Ill health or extreme poverty, may excuse a woman for being kept much away from society, and having little chance for mental improvement. But even these disadvantages would soon disappear, in most cases, if a proper and wise reformation could be called into requisition.

It often occurs that as soon as a young lady is married, she seems to think there is no need for her to pursue her studies any farther. She may have spent years of time and cost her parents much expense, to acquire an education, which, when it has assisted in gaining her a husband, she has no further use for. If that was her only motive in pursuing her youthful studies, the object was unworthy the labor and means expended. But woman should consider that for her as well as for man, there is no end, no stopping point to be found in the acquirement of knowledge. And she should be industrious and energetic in the pursuit of useful information of every kind. It is an excellent thing to know the easiest and best methods to keep a house in perfect order; how to prepare a meal of victuals quickly and tastily; take the advantages of a heavy washing and ironing, or spin your own stocking yarn and knit it. But all this does not make a woman an interesting and amiable companion, which it is her right and duty to be, if her ways are awkward, her language coarse and vulgar; in short, her mind uncultivated. Yet, to be educated in these things will make her of greater use to the world, than merely what is now generally considered an accomplished lady: that is, to have a knowledge of music, be able to speak French or Latin, and dress fashionably. Combine a consistent portion of the two, and mix in a little of common arithmetic and geography, morality, philosophy and sense, and then go on securing little gems of wisdom here and there, wherever they are to be found. They will never cease to exist, and the best educated persons can do no better than to keep picking them up and adding to their store.

INDIAN MATTERS.

Under this caption the *Sacramento Union* of October 1st, says:—

"The large delegations of Indians from Texas and from the far north at Washington or on the way thither attract fresh attention to the peace policy, and are of course the signal for a movement all along the line of border ruffianism and land stealing organizations against it. The telegraph has been again set in motion to circulate falsehoods about the views of General Sherman, and about the peril of impending wars in Dakota and Texas. There is not the slightest cause to fear an Indian war this year; nor do we believe the report that General Sherman thinks there is or that he said so. Indian wars never begin at this season, more especially not so far north as Dakota. Moreover, there are no signs of that extreme dissatisfaction, either north or south, which augurs war. The Sioux have been quieted by the peace policy, and their leading chiefs are now either in Washington talking peace or at home doing what they can to carry it out amongst their people. Our St. Louis dispatches of Sunday show a like situation among the tribes of Texas. The Kiowas, Comanches, Arapahoes, and even the New Mexican Apaches, are sending their braves and head men to confer with the President, and give the most reliable pledges that they will hold their people to the peace

policy, and do their best to train them into the white man's ways of labor for a subsistence. "But," says the opponent of the peace policy, "the Utes are stealing cattle and killing herders in Southern Utah, and the Apaches have just proved so vicious upon one of their reservations that General Crook was obliged in self-defense to turn his back on the peace policy and apply force with great vigor. What have you to say to this?" We have to say that, so far as the Utes are concerned, from the best information we can collect, they have been badly dealt with by the agent set over them; that they are in a starving condition, when they ought to be fed and clad by the United States; and that we believe there was money enough squandered to have fed and clad them and prevent the war which is threatened in southern Utah. The settlers are not to blame in this case, but the Government, partially for neglecting to keep an eye upon the changing condition of the Indians and partly on account of its agents. It has been told us that in a late interview with Secretary Delano, Brigham Young informed the Secretary that if the Government would give him the use of $4,000 he would do more with it to pacify the Sanpete Indians than the agents with ten times the amount; and that Delano replied he believed the statement. Of course it would not do to trust our Indian affairs with a Mormon, at a time when we are threatened with Mormon difficulties. But the fact is worth something as showing that the apprehensions made to preserve the peace by feeding and clothing the savages must be wasted upon speculators, and peculators, to the neglect of the duty of first importance to settlers and the honor of the government. As to the Arizona Apaches and the late affair of General Crook, we have only to say that the General did his duty. We do not understand that the peace policy binds the hands of the whites when the Indian is striking, or that it means peace on our side with the privilege of war on theirs. That view is the one falsely circulated by those who really desire a war of extermination, and with the purpose of bringing the peace policy into popular contempt. They circulate it hand-in-hand with their inflated stories of impending Indian wars, and make it the pretext for all their assaults upon the Quaker agents and the plausible excuse for every scheme of the railway land thieves."

The *Deseret News* refers to the foregoing article thus:—

"The Sacramento *Union*, remarking upon Indian matters in Utah, says that, notwithstanding the score of economy, "of course it would not do to trust our Indian affairs to a Mormon at a time when we are threatened with Mormon difficulties." This is only another of the many multiplying evidences of the existence of preparations for another Anti-Mormon crusade. The *Union* knows well enough that, so far as the "Mormons" are concerned, there are no threats nor intentions of difficulties, but there are parties here, and among them Federal officers who ought to both know and do better or be promptly removed, who are incessantly intriguing, scheming, plotting, striving, and contriving to bring about difficulties in Utah. To have things go along peaceably and harmoniously and prosperously is the last of their thoughts. If the *Union* refers to these persons as threatening difficulties, the *Union* is perfectly right."

THE YOUNG IN GREAT CITIES.

The world learns its lessons slowly. Much of the world does not learn its lesson at all. The young are everywhere growing up amid the ruins of other lives, apparently without inquiring or caring for the reasons of the disasters to life, fortune and reputation that are happening, or have happened, everywhere around them. One man, with great trusts of money in his hands, betrays the confidence of the public, becomes a hopeless defaulter, and blows his brains out. Another, led on by love of power and place, is degraded at last

to a poor demagogue, without character or influence. Another, through a surrender of himself to sensuality, becomes a disgusting beast, with heart and brain more foul than the nests of unclean birds. Another, by tasting and tasting of the wine-cup, becomes a drunkard at last, and dies with a horrible delirium, or lives to be a curse to wife, children and friends. There is an army of these poor wretches in every large city in the land dying daily, and daily reinforced. A young girl, loving "not wisely but too well," yields herself to a seducer who ruins and then forsakes her to a life of shame and a death of despair. Not one girl, but thousands of girls yearly, so that, though a great company of those whose robes are soiled beyond cleansing hide themselves in the grave during every twelve months, another great company of the pure drop to their places, and keep filled to repletion the ranks of prostitution. Again and again, in instances beyond counting, are these tragedies repeated in the full presence of the rising generation, and yet it seems to grow no wiser. Nothing has been more fully demonstrated than that the first steps of folly and sin are fraught with peril. Nothing has been better proved than that temperate drinking is always dangerous and that excessive drinking is always ruinous. Nothing is better known than that a man cannot consort with lewd women for an hour without receiving a taint that a whole life of repentance cannot wholly eradicate. Since time began have women been led astray by the same promises, the same pledges, the same empty rewards. If young men and young women could possibly learn wisdom, it would seem as if they might win it in a single day, by simply using their eyes and thinking upon what they see. Yet in this great city of New York, and in all the great cities of the country, young men and young women are all the time repeating the mistakes of those around them who are wrecked in character and in fortune. The young man keeps his wine bottle, and seeks resorts where deceived and ruined women lie in wait for prey, knowing perfectly well, if he knows anything, or has ever used fairly the reason with which Heaven has endowed him, that he is in the broad road to perdition—that there is before him a life of disgust and a death of horror.

When the result of certain courses of conduct and certain indulgences are so well known as these to which we allude, it seems strange that any can enter upon them. Every young man knows that if he never tastes a glass of alcoholic drink he will never become, or stand in danger of becoming, a drunkard. Every young man knows that if he preserves a chaste youth and shuns the society of the lewd, he can carry to the woman he loves a self-respect which is invaluable, a past freely open to her questioning gaze, and the pure physical vitality which shall be the wealth of another generation. He knows that the rewards of chastity are ten thousand times greater than those of criminal indulgences. He knows that nothing is lost and everything is gained by a life of manly sobriety and self-denial. He knows all this, if he has had his eyes open, and has exercised his reason in even a small degree; and yet he joins the infatuated multitude and goes straight to the devil. We know that we do not exaggerate when we say that New York has thousands of young men, with good mothers and pure sisters, who, if their lives should be uncovered, could never look those mothers and sisters in the face again. They are full of fears of exposure and conscious of irreparable loss. Their lives are masked in a thousand ways. They live a daily lie. They are the victims and slaves of vices which are just as certain to cripple or kill them, unless at once and forever forsaken, as they live. There are thousands of others who, now pure and good, will follow evil example unwarned by what they see, and within a year will be walking in the road that leads evermore downward.

One tires of talking to fools, and falls back in sorrow that hell and destruction are never full—in sorrow that men cannot nor will not learn that there is but one path to an honorable, peaceful, prosperous, and successful life, and that all others lead more or less directly to ruin.—*New York Paper.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 29, 1872.

RELIGIOUS ASPECT.

IMPORTANT religious questions affecting the principal sects composing modern Christianity present themselves to the attention of all who watch the world as it wags.

In England we have the internal dissentions in the State Church, between the two principal bodies of High Churchmen and Low Churchmen; classes who are angrily contending on doctrinal points and on ceremonial observances. Some believing in the Divine Presence in the Eucharist, others not. Some believing in more display in celebrating public worship than others. Some believing that the minister should turn his back to the congregation while officiating at the altar; others believing that this is improper, and that the minister should face the congregation. Some believing that the Athanasian Creed with its damnatory clauses should be read as part of the public service; some affirming that it should be read, but without the damnatory clauses; some declaring that this creed should be altogether omitted, and still others asserting that its reading or omission should be optional with those who officiate in the pulpit.

Then there is the numerous body of those who do not belong to the Episcopal sects actively agitating its disestablishment as a State Church. Those who urge this measure consist of Roman Catholics, Methodists, Baptists, Presbyterians, and indeed of all Nonconformists, as well as of all so-called infidels or non-believers in any of the sects of modern Christianity in this country. The Nonconformists, being religionists themselves, are more effective in agitating the question of disestablishment than unbelievers would be; and though, at the Conference of the Liberation Society recently held in Birmingham, it was stated the Nonconformists had no hostility to the Church, yet they regarded the political establishment with which it was incorporated very differently, and they considered it their duty to endeavor to sever the connection. "For," said the Hon. chairman, "the alliance of Church and State has had the effect of deteriorating our common Christianity, demoralizing our statesmen, polluting the legislature, retarding the national progress and poisoning social life." A most anti-Christian result surely.

Then the German Government has assumed a hostile attitude towards the Jesuits in particular, and towards the Ultramontane Catholics in general. The Jesuits have been expelled from the German dominions, and so rigorous was this policy that Prince Bismark, on learning that a number of them had found refuge in Holland, opened a correspondence with the government of the Hague, which terminated in his sending a note of so threatening a character that the

Dutch government found itself compelled to yield, and to stay their extension of hospitality to the Jesuit fathers. The spirit of antagonism to the "extreme Catholics" did not stop here. There was a question between Church and State. The ultra Catholics must be in entire submission to the State. The test question was presented in this wise. The Bishop of Ermeland pronounced excommunication against two German professors who would not admit the new dogma of infallibility of the Pope. The Prussian law formally requires that before pronouncing excommunication, the ecclesiastical authorities should previously obtain the authorization of the government. The Prussian Minister of Public Worship asked the Bishop to conform to the law. The Bishop replied that when the civil law was contradictory to the ecclesiastical law, his duty as a Bishop was to enforce the law of his church. This brought about the issue, and he was called upon to acknowledge himself bound to render full and entire obedience to all the laws of the State. This he refused to do, consequently, on the first of the present month the German government stopped his salary.

A numerous body of Roman Catholics in Germany have thrown off allegiance to the Pope, denying the truth of the doctrine of infallibility. These have been in turn excommunicated, and have adopted measures to ordain bishops and other ecclesiastical officers. This body of "Old Catholics" as they style themselves have also a strong representation in Italy. The *Augsburg Gazette* announces that a new schism is declaring itself in the Catholic Church of the East. The Roman Catholic patriarch of Babylon, of the Chaldean rite, has published a protest against the Papal Infallibility dogma, and all his suffragans are following his example. Monsignor Audu, the patriarch, had pronounced against this innovation on the Church in the Roman Council of 1870, and a very violent scene had taken place at the time between him and the Pope. The Catholic Maronites of Syria are also separating themselves from the Church of Rome.

These increasing divisions, particularly those of the Roman Catholic sect, are a source of satisfaction to the large body of Nonconformists who hopefully look upon them as signs indicative of the downfall of the "Mother of Harlots," while they themselves, though boasting of more gospel light, are split up by the spirit of division and enveloped in the same gross spiritual darkness.

While these divisions are made manifest, "Evangelical" societies continue their work to bring about the "unification of Christianity." At a meeting on the "Re-Union of Christendom" held in Leeds in Yorkshire on the 9th inst., Resolutions were passed "deploring the tendency to infidelity manifested in some of the literary publications of the day, and advocating the re-union of Christian Churches with the object of combating or fighting the general foe. The meeting was influentially attended and the several resolutions were enthusiastically carried.

The *New York Tribune* in referring to a measure to produce increased christian unity says its originator proposes "on one day in each and every year the Christians throughout the earth shall hold a grand missionary jubilee in their accustomed place of meeting, and there listen to a sermon and an anthem to be sent over all the telegraph lines to every station in the world by one manipulation of the instrument. All the nations of the earth are to take turns in giving the sermon, and the clergymen who prepare it must also know, if possible, how to telegraph it. To prevent sectarian battles, no doctrinal

points are to be touched in it. As a tribute to the memory of Prof. Morse he wants these meetings to be named 'The Morse Memorial Missionary Anniversary.' He calls his remarkable idea 'a new thought in science,' and suggests that Mr. Cyrus Field should seize the great opportunity to 'mobilize' it. The National Telegraph Morse Memorial Association's Executive Committee's Chairman Cox thinks well of it." The proposer of this novel plan recognizes the rock of offence, the great stumbling block in the way of attaining christian unity; "*To prevent sectarian battles, no doctrinal points are to be touched*" in those sermons.

But in opposition to these views of sectarian unity Lord Sandon in addressing a Conference in Liverpool on October 24th remarked that his hearers "would agree with him, he thought, that if they looked over Europe and noticed what was going on there, they could not remain blind to the fact that religion was likely to have a great effect in regard to future politics. He believed the next war that would take place in Europe would be a religious one. They could see the great jealousy which existed between Germany and France, and they must also be aware that France would be most likely to seek the support which the Papacy in Europe was unfortunately able to give. This was a most serious matter, and they might depend upon it that the next disturbance in Europe would be the most distressing that could take place; for it would, he believed, take the shape of a religious war. One party would be pitted against another, and one of them would take up the great power of the priesthood. It must not, therefore, be said that these religious questions were not of sufficient moment to be brought under the notice of statesmen."

The divisions referred to do not promise much towards the accomplishment of the union of the Christian sects.

The feeble efforts of a few who combine in what are styled Evangelical Alliances, are powerless to bring about the unity of the Christian Church. Man, being without direct revelation from heaven, has wrested the Old and New Testaments to suit his own particular notions till he has made modern Christianity a mass of division, a standing disgrace, a hiss and a by-word to even the heathen. No, though man wrought this stupendous division, he is powerless to remedy it by any of his own plans. There have been many ways to bring about the division, there is but one way to remedy it. That one way is to return to first principles, to "be born of water and of the spirit" and gain an entrance into a church guided by immediate revelation, having "apostles, prophets, evangelists, pastors and teachers for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith."

J. G. B.

CORRESPONDENCE.

ENGLAND.

Bedford Leigh, Oct. 23, 1872.

President Albert Carrington.

Dear Brother—Knowing the interest you take in the welfare of the Saints in these lands, I thought you would like to hear how we are progressing in this part of the vineyard.

It is now a little over three months since I arrived in this Conference; during that time I have been engaged in visiting the Saints, both publicly and privately. I find that visiting them in their family circles has a good effect, and produces a unity of feeling which would not be otherwise attained.

I have been pleased to find the majority of the Saints in this Conference are desirous of living their religion to the best of their knowledge; there are a few who are not what I could wish to see them, but the seed did not all fall on good ground, therefore it would be impossible for it all to produce alike.

I also feel well pleased to see the course that many of my brethren and sisters are taking to effect their emigration; that instead of depending too much upon their friends in Utah, they are beginning to lay up for themselves, and in this the young seem to take the lead, and are setting the example to the older ones, and if all is well, a goodly number will be ready for next season's emigration. Still it is the same with this as with other principles, all cannot see alike, and a few of the young, regardless of the counsels and instructions that they have received, think they will marry first and gather afterwards; this I am sorry to see. They do not attach the importance to raising a family they should do, or they would defer marrying until they get where their children would be brought up free, to a great extent, from the evils and vices with which they will be surrounded in these old countries.

We have Sunday schools in many of the Branches, where correct principles are imparted to the young, and all appear to take a lively interest in the same.

The Priesthood are united with me in carrying out the instructions we receive. It is a source of joy and satisfaction to me to labor among the Saints, when I see that we are all working for the same great and glorious cause, the redemption of the human family, the triumph of truth and righteousness, and the upbuilding of the kingdom of God. We have much to do, and no time to lose. We may meet with opposition and indifference, but the promised rewards are for the people of God.

Baptisms have occurred in several of the Branches during the last two months, which gives us encouragement, as we all are pleased to see our labors rewarded.

A serious accident occurred in this Branch on the 7th inst. A son of brother Lewis Davis, aged 14, while working in a coal pit, was caught between the coal wagons and the side of the pit; two of his ribs were broken and others were injured; the flesh was torn from his leg, breast and shoulder. The next morning his sufferings were very great. His father was called to administer to him, which he did, and the pain immediately left him and he fell asleep at once. He also requested the Saints to pray for him in their meetings; they have done so, the Lord has heard their petitions, and he is now progressing nicely, being able to sit up, and has been for nearly a week. His recovery is looked upon as miraculous both by those in and out of the Church.

Ever praying the Lord to bless you and all the interests of his people, I remain your brother in the Gospel covenant,

E. A. Box.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

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Men were sent out to find another place at which a settlement could be formed, and on the 13th of May President Young and many others started from Garden Grove. Before they left that point, however, President Samuel Bent had a letter of instructions given to him. Land had been fenced by the companies which were going on West. This he was instructed to divide among those who were remaining; but to let no man have the use or occupancy of land which he did not till. He was also instructed to see that the crops were secured and cared for, and to teach the law of tithing to the Saints, to receive their tithes and to disburse them for the benefit of the poor and sick. On the 18th of May President Young and

several of the Apostles reached the middle fork of Grand River. Here they found Brother Parley P. Pratt encamped. After crossing the bridge which the leading company had built over the stream, they ascended a hill and found a mass of grey granite, which had the appearance of an ancient altar, the parts of which had fallen apart in various directions as though separated by fire. This mass of granite was the more remarkable because in that country there was no rock to be seen. Brother Parley had called this place Mount Pisgah, and the settlement which was made there bore that name, and is still known, we believe, by that name. The camp was now in the country of the Pottawattamie Indians, and they occasionally were seen by the people.

Until the 2d of June, the day President Young left Mount Pisgah to proceed on his journey with the camp westward, he and the other Apostles were busy counseling and directing the labors of the Saints in forming a settlement. Councils and meetings were held at which it was decided that the Twelve Apostles, Bishop Whitney, and the records and other Church property should proceed on the journey westward. Those who did not have a sufficient outfit to proceed through were counseled to remain there. Farming land was selected, and a united effort was made to break it up, to fence it and put in crops. In these labors those who were going on shared with those who were remaining. Though selfishness was not entirely overcome, yet there was a general disposition among the faithful Saints to help one another and to labor for each other's good. It was a day of sacrifice. Many had left valuable property, and all, even the poorest, had left something, and had gladly started out into the wilderness, to face its terrors, endure its hardships and fatigues and wander they knew not whither, except that they knew that God, through his servants, would guide them to a suitable land; and they had done this for the sake of the Gospel. They were determined to worship God and to keep all his commandments, and as mobs of wicked men would not suffer them to do this at Nauvoo and the surrounding country, they were willing to go to any land, to which the Almighty would lead them, where they could dwell in peace and enjoy the religion he had revealed to them. The scenes they had passed through made them feel as one family, and they sympathized with, and were willing to help, each other. Circumstances like these have the effect, upon people who are in possession of the Gospel, to draw them closely together and to take interest in each other's welfare.

Elder William Huntington was chosen as President of Mount Pisgah, and Elders Ezra T. Benson and Charles C. Rich as his counselors.

The camp was now traveling in an Indian country. There were no settlements, no scattered houses or fields, no traveled roads larger than an Indian trail, but the whole country through which the Saints now passed was in a state of nature such as had existed for many long centuries. The season, by the time they left Mount Pisgah, was so far advanced that the effects of the spring rains had passed away. The country was more elevated than that east of this latter point, and though there was a new road to break all the way, the journey was made with comparative ease. There were several bridges to build over streams which had to be crossed; but these were not causes of serious detention, for a company of pioneers went ahead of the main camp to perform this labor. On the 14th of June President Young's company and all the leading companies encamped in the form of a hollow square on the bank of the Missouri river, not far from Council Bluffs. But the next day a council was held, and it was decided to move back from the river on to the Bluffs. The object of this move was to get good spring water and to be away from the Omaha Indians, while a ferry-boat was being built with which to cross the river. For this labor a number of suitable men were assigned, who were under the direction of Brother Frederick Kesler.

The Pottawattamie Indians treated the Saints kindly, and their chiefs showed them favor. The stay of the camp at this point was, on this account,

very pleasant, as the cattle and horses could be left to roam at large over the bluffs and plains in perfect security.

After the camp had reached the Bluffs, Brothers Orson Hyde and Wilford Woodruff, two of the Twelve Apostles, joined it with their companies. Brother Hyde had been laboring at Nauvoo, and Brother Woodruff had been presiding over the Church in Europe. At Nauvoo the labors of Brother Hyde had been very weighty. He alone of the Twelve Apostles who had kept the faith, excepting Brother Woodruff, who was in Europe, remained behind. This was the post assigned to him. The care and responsibility which rested upon him at that time were very great. The Saints were surrounded by enemies who only wanted the least pretext to pounce upon and mob and murder them. Many of them were very poor, and were anxiously trying to dispose of what little property they had for means to buy them an outfit. Under these circumstances it required great diligence, wisdom and vigilance on his part, as well as on the part of the Elders associated with him, to attend to the necessary public duties and to avoid difficulty.

Then there was the Temple to complete so that it could be dedicated to the Lord and it be accepted by him. He had commanded that it should be built, and until it was built the baptisms for the dead, performed elsewhere, were to be acceptable unto him. But if, after the Saints had had sufficient time to build a house to the Lord, they did not fulfill this commandment, they were to be rejected as a Church, with their dead. In the revelation which was given upon this subject, the Lord explained how the labors of his servants and people—even when they did not complete a Temple which he might command them to erect—might be acceptable to him. He said—

"Verily, verily I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God.

"And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God."

The Saints could possibly have excused themselves by this revelation for not doing any more work on the Temple after their enemies had come upon them and by violence compelled them to promise to leave their homes. But this was not the feeling of President Young and his brethren. They were determined to do all in their power to finish the house. From the time of their return to Nauvoo, after the death of the Prophet Joseph, until they were compelled to leave there, they had worked unceasingly on the Temple. The labor that was performed on that building in fifteen or sixteen months after their return was marvellous, when the means are considered with which it had to be done. Within that space of time the greater part of the walls were built, the roof was put on, the tower was erected, the upper rooms were finished, and many of the Saints received their endowments therein. But not satisfied with this, though they had to leave Nauvoo themselves, instructions were given to prosecute the work of finishing the House, and all the means that could be spared was devoted to that object.

President Young and his brethren were zealous to fulfill to the very letter the word of the Lord to the Prophet Joseph and through him to the people. Elder Orson Hyde had the pleasure of announcing to him, by letter, that, on the evening of the 30th of April, 1846, the Temple was privately dedicated—Elders Orson Hyde, Wilford Woodruff, John, Joseph and Phineas H. Young, John M. Bernhisel, Joseph L. Heywood and several others being present, Elder Joseph Young offering up the dedicatory prayer—and on the next day, May 1st, it was publicly dedicated by Elder Orson Hyde, Elders Wilford Woodruff, A. W. Babbitt and Joseph A. Stratton being present and taking part in the services.

UTAH NEWS.

The *New York Herald* gives the following :—

CLOSING OF THE TERRITORIAL FAIR—A MORMON CONFERENCE.

Salt Lake City, Utah, Oct. 6, 1872.—The Territorial fair closed its three days' session yesterday. There was a full attendance and a creditable display of agricultural and domestic products, blooded stock, &c.

The Forty-second semi-annual conference of the Church of Jesus Christ of Latter-day Saints commenced to-day. The Tabernacle was crowded with members of the Church from all parts of the Territory. President Smith and Apostles Pratt and Hyde delivered sermons to-day.

The American Fork Narrow Guage Railroad is in running order, and will connect with the Utah Southern Railroad in a few days. The business over the road is already large.

Salt Lake City, Oct. 8, 1872.—Mr. R. H. Robertson was elected Grand Master of the Masons in Utah to-day. The fraternity here is in a flourishing condition. A delegation of Ute Chiefs will go to Washington in a few days.

The *Deseret News* furnishes the following :—

BACK AGAIN.—Hons. George A. Smith, Wilford Woodruff, and George Q. Cannon got back on the 27th from California, having enjoyed a very pleasant time.

THE TEMPLE.—The masons on the Temple Block are engaged in laying two additional courses of rock on the walls of the Temple. The courses on the east wall are nearly completed, which enables a person to form a better idea than formerly of the magnificent character of the building and what it will be when it is completed. The progress being made in the erection of the house of God cannot be otherwise than gratifying to every true-hearted Latter-day Saint. The greatest care is exercised in the performance of the work in the building of this house. All the mortar used is put through a horse power mill and ground before it is applied to the structure, in order that it may be rendered as fine as possible, making it impervious to air and moisture, and thus precluding the possibility of early decay. The greatest nicety is manifested by Brother Angell, who superintends the work, in having the stone laid to a "hair's breadth."

INDIAN MATTERS.—We learn from Bishop A. K. Thurber that, about two weeks since, he sent two men from Spanish Fork to Tabby's camp, near the Uintah agency, to endeavor to recover the horses stolen some time ago. Tabby's Indians got ten head of horses which were stolen from Sanpete, and returned them by the two men above alluded to. Wandarodes and three other Indians agreed to hunt up the Spanish Fork horses. After a nine days' search they found the animals in the possession of the thieves, on White River, near Green River. After one day's parley they succeeded in getting possession of eight head of horses and colts belonging to Spanish Fork and six belonging to Sanpete, all of which are now in possession of the owners.

To guard against Indian depredations the people of Spanish Fork keep a sharp look out, sometimes stand guard and are always armed when they go to the kanyon.

An Indian boy from Spanish Fork, is now attending the Lincoln, Chester County, Penn., University, and has just finished the first two years of his educational course, having made excellent progress. He is in constant correspondence with Bishop Thurber, and, in his letters, manifests a deep and lively interest in the future welfare of his race.

ST. GEORGE.—We have had the pleasure of a call from Brother J. E. Johnson, of St. George, editor of the *Pomologist*, he and Brother Henry W. Miller having come as a delegation from the people of St. George to represent them and their products at the coming Territorial Fair in this city. They bring, among other things, a fine display of fruits, flowers and vegetables, including more than fifty varieties of grapes, also specimens of sweet potatoes, raisins, pears, medicines and medical oils, distilled from native plants, and a variety of other articles, calculated to give some idea of the productiveness and capabilities of "Our Dixie."

For grapes, wine making, peaches and pears, Brother Johnson thinks that part of Utah Territory cannot be surpassed by any country in the world. The grape crop is unusually large this year, and when he left, a few days ago, the wine-making season had just commenced. Pear trees grow there as readily as weeds here; and, with stock raised from the seed and budded with the "Bartlett," he in five pears gathered pears eighteen ounces in weight.

Enough grain has been raised in Southern Utah this season to supply the people, the yield in Pine Valley alone being 10,000 bushels. Health prevails generally among the people. The Indians are quiet, and in the smallest settlements their presence creates no feeling of insecurity. Prosperity is general, the only thing needed to its rapid increase being more settlers to help to build up and develop the country, there being now, when the amount of work necessary to be done is taken into consideration, not more than half the number needed.

BIG.—We saw an apple to-day, Oct. 3, raised by brother John Duke in his orchard, 12th Ward, weighing full nineteen ounces. That cannot be easily beaten for size.

B. F. Stewart, of Benjamin, exhibited at Payson, on the 28th ult., a turnip measuring thirty-four inches in circumference, and weighing fifteen pounds; a blood beet fifteen inches around and weighing sixteen pounds; also, a mangold wurtzel two feet long and weighing nineteen pounds.

"MORMON" BOOKS VALUED.—A Hoboken, N.Y., gentleman, writing to R. L. Campbell, Esq., of Salt Lake City, says—"I saw a copy of the Palmyra edition of the Book of Mormon, in the original sheep binding, sell, at auction, in New York, last Spring, for $52.00. I picked up my own copy at Kirtland for $20.00."

The *Salt Lake Herald* gives the following:—

UTAH CENTRAL TRAFFIC.—The following freight passed over the Utah Central railroad during the month of September:—Received—Merchandize, 3,175,785 lbs.; fuel, 6,445,300; lumber, 4,736,838; building material, 140,000; iron ore, 784,000; railroad material, 339,861; produce, 1,053,941; machinery, 31,500; stock, 260,300; wagons, 365,830; ice, 200,000. Total, 17,533,355. Forwarded—Ore, 3,057,244; bullion, 1,363,000; hides, etc., 75,384; merchandize, 263,882; produce, 13,496; stock, 245,500; sundries, 93,500. Total, 5,112,006. Total received and forwarded for the month, 22,645,361 lbs.; or over eleven thousand, three hundred and twenty-two tons. The freight to and from Salt Lake keeps growing rapidly. The increase of traffic on the U.C.R.R. is so great that the company are now running ten trains a day between this city and Ogden, five each way, and new switches will have to be put in at Ogden to give increased accommodation there.